

# UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XIX.]

CHICAGO, MARCH 26, 1887.

[NUMBER 4.]

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*THE first edition of "The Faith that Makes Faithful". by William C. Gannett and Jenkin Lloyd Jones, is now entirely exhausted. A second edition is now in press, and copies in imitation parchment will be ready for delivery early next week; the cloth edition a few days later. The price will be as heretofore, \$1.00 for the cloth edition and 50 cents for the imitation parchment; the only changes from the first edition being the correction of some typographical errors, and the use of much better paper in the parchment edition. Charles H. Kerr & Co., Publishers, 175 Dearborn street, Chicago.*

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# UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XIX.]

CHICAGO, MARCH 26, 1887.

[NUMBER 4

## EDITORIAL.

So far as Unitarianism is anything but the noblest truth, the noblest life, the universal and permanent in religion, do we want Unitarianism? And the same of Christianity.

THERE is nothing too great or too good to be believed, but many things too little or too bad. That we must say "Lord, Lord" of Christ, or "God, God" of God, in order to be religious, is one of the things too little to be believed.

MONTESQUIEU said: "If Europe is to be ruined, it will be ruined by gaming." May not the same thing be said of America? The speculative spirit that expects to get something for nothing, or, what is about as bad, that expects to get the best things for the cheapest prices, will slowly but surely disintegrate the foundations not only of the individual character, but also of the state.

THE man who feels the present unpoetical is the unpoetical man. Let him study the case of the humblest individual he knows until he discovers the hidden beauties there, thus beginning the development of the wanting faculty. If he continues faithful, he will begin to see around him as much marvel and glory as ever graced the imagination of a great poet, for every age is thus rich, though it takes eyes that have been opened, to see.

"THERE was a man—some thought him mad;—  
The more he gave, the more he had."

So quotes the *International Record*. We reprint it as a text for Sunday-school, teacher and preacher, and commend it to those who like everything pertaining to the church better than the subscription list. He who goes to church to receive, does well; but he who joins the church that he may give, does better.

FEW see that men, in worshiping idealized Mankind, in worshiping the God incarnate in Man, in worshiping the "personal" God, are really worshiping one and the same object; are really saying, each and all, that the *highest human* is the *highest divine we know*,—that Man and God are one. Perhaps still fewer see that *this* is but to say, that the *nature of Man is the nature of Things*,—that, through and through, the world is but enstructured Soul.

THE following were the dedication words spoken by the minister and people at the dedicatory services at Unity church, Camden, N. J., on Wednesday of last week. May the high words find noble realization:

"To the Supreme Being, the All-Father; to the True, the Good, the Beautiful; to the God-love in human hearts; to the Christ ideal; to that ministry which enlightens the ignorant, counsels the erring, strengthens the weak, comforts the sorrowing; to the ministry of good will and good deeds, we dedicate this building."

"THERE are two Theodore Parkers now: one is dying here in Italy; the other I have planted in America. He will live there and finish my work." They were his own words, as he looked up from his death-bed into a friend's face. "Of course I am not afraid to die, but there is so much to do!" Had he known, he might almost have said: "There are *three* Theodore Parkers: one is growing in India." At least, we judge so from the frequency and reverence of the words about him in one of our most religious exchanges, the *Indian Messenger*, a Brahmo Somaj paper published at Calcutta. A "Life" of Parker in one of the native languages has recently appeared.

Sending some of these notices to a friend who knew him closely, this word came back: "I made those notices of Theodore over to one whose enthusiasm for everything connected with him is undying. She has placed, all uniformly bound, in the Boston city library, fifty handsome volumes relating to him and his work; and still she increases the collection as material accumulates. I can recall no recognition of him which gave him pleasure so deep as the earnest acceptance of the 'Discourse of Religion' by some Brahmins of Calcutta; the living reverent voice from the Far East came as sweetest music among the jarring discords of orthodox denunciation and Unitarian aversion."

NEVER has Mr. Howells made so true a stroke of nature as in the last section of his story, "The Minister's Charge". Lemuel Barker desperately tells of the ignominy of his past life—as he believes it to be—to the lady he loves, fearing that she, without knowing it, will think better of him than he deserves. Instead of letting him fall in her estimation, she says, in a glow, How little we know of the real bravery of those we meet day by day! How insignificant my trials seem when I think of what you have borne! And so Lemuel forgets his humble birth, his eccentric mother in her "bloomer" costume, his menial service,—all, that had seemed so heavy upon him the moment before, and feels the man that he is.

TO INSIST on a creed for fellowship shows that, after all, one only half believes. To believe your truth *wholly*, believe it as the inevitable Fact, and you will know that another's and all others' creeds are their best approximations to that same inevitable Fact, the one which you believe in; they *mean* your Fact, but see it best under a differing symbol. And knowing that, both mind and heart refuse to longer say, "No fellowship except under *my* symbol." The man who limits religious fellowship by sacred rite, or sacred name or sacred doctrine, excommunicates himself more than he does the other man. The only fellowship worth caring much for in religion is that which no man can confer and no man at his best will care to deny.

CHICAGO is on the eve of another political tumult. Last Saturday the republican convention put in nomination John A. Roche for mayor of this city. Mr. Roche is a gentleman from the west side whose name and face are very familiar to many of our UNITY readers. He is an active member of the Third Unitarian church, one of the officers of the Channing Club, and is serving his second term as the President of the Illinois Unitarian Conference. In all these relations, Mr. Roche has displayed an ethical earnestness and religious sensibility that bespeaks qualities that will make any city fortunate that finds them embodied in its mayor. We recognize no party allegiance, and deplore sectarianism in politics as we do partisanship in religion; but in the interest of morals and decent government we will sincerely hope and earnestly work for the election of John A. Roche to the mayoralty of Chicago, because we believe him to be a man with "clean hands and a pure heart".

"I WOULD not be a timid friend to truth." So said Dante to his great-great-grand sire, the martyr-soldier of the crusades. The poet met him as he made the upward journey through Paradise. For Dante had told his ancestor that messages had been delivered to him by various spirits touching the eminent ones of Florence, which, if he bore them, would kindle great resentment against him, yet "he would not be a



timid friend to truth"! This is the manly attitude of the truly loyal soul, whether of the thirteenth or the nineteenth century. Yet, fearless as is the great soul in defense of truth, it is not unsensitive to the rebuffs and misrepresentations and wrath dealt against it. How pathetic are Dante's words, when, realizing that he must lose country, home, friends, for the cause he stands for, and the suggestion coming that his loss may be yet more complete, heart-loneliness creeps in and he exclaims, "If I should lose all others by my song!"

THE Concord School of Philosophy this coming summer takes as its subject, "Aristotle and his Philosophy in Relation to Modern Thought." Already the students are preparing for their work. Mr. Edwin D. Mead has led a Boston class over the foot-hills of the subject, and now Mr. Thomas Davidson, assisted by friends, announces courses on Aristotle's theory of Education and his theory of Art. These lectures, some thirty in all, will be given at St. Cloud, on the summit of Orange Mountain, near New York. They begin June 20th, and last three weeks. It is in short a Summer School of Philosophy for the New Yorkers, who, of course, need one as much as the Bostonians. Perhaps Chicago has not yet reached the need of such a thing. The country holds few such masters of philosophies and classics as Mr. Davidson. He is the translator of Rosmini, "the greatest philosopher of Italy and the Roman Church since Aquinas"; and of a "Dante hand-book" by "the first of living Dante scholars, Scartazzini",—which contains "everything the student needs to study intelligently the supreme Christian poet, 'the voice of ten silent centuries.'"

WE welcome the *Reporter of Organized Charity*, to be issued monthly by the Charity Organization Society, edited by the secretary, Alexander Johnson. The first number contains a column setting forth the different enterprises and departments, and the officers, of the Charity Organization Society, and giving advice what to do with beggars, and where help may be procured for certain classes of cases. The third and fourth pages are filled with short articles about legal protection of the poor, safeguards for children, various charities and illustrative cases of the C. O. S. work, two of which cases show how important investigation, with registration added, is, before charity be given in a great city like Chicago. Under the head of "Legal Protection for the Poor", we are very glad to notice that Messrs. Dunlevy & Whitman have offered their services free as attorneys of the society, and that in this capacity they have already rendered important service in defending the defenseless from imposition and wrong. All the articles are marked by a style equally lively, earnest and condensed; no words are wasted. In the prospectus the secretary says that "Charity Organization has come to Chicago to stay", which is not to be doubted, seeing that this method of charity is a scientific certainty, and that now Chicago has a man with equal ability, heart and experience to administer it. Four things are mentioned as "Some of the objects of this little paper", namely: (1) to give knowledge concerning the C. O. S.; (2) to give in general "the world's ripest thought in matters of charity" in all directions; (3) to report "items of local charitable interest"; (4) to "warn the benevolent public against the more flagrant of the numerous impostors who apply for aid" and to make known "cases of distress for which a larger measure of aid may be needed than the usual relief agencies can afford". The *Reporter* will cost but 50 cents a year. It is not too much to say that every household ought to have one, and hardly a house but would save money by having it, since the inmates would be saved from unwise and hurtful alms-giving. The April issue will be of 8 pages instead of 4, and 10,000 will be printed.

### Is The Western Conference Ready to Give Up "Executive Functions"?

Last week's *Christian Register* contain a seven column editorial entitled "Unitarian Missionary Work", in which is advocated, if we understand it, the abandonment of executive functions and missionary work by the Western Conference,

and the referring of all such problems and responsibilities to the A. U. A., with its headquarters at Boston; this in the interest of a "national Unitarianism". The editorial is most fraternal in spirit, and represents, as we know, the judgment of a considerable number of our friends, east and west; but by its ignorance of the history and methods of our Western work it affords another illustration of the need of greater familiarity with facts before our eastern friends can properly diagnose the western case or prescribe a remedy for what some think is a disease. We hope a generous correction of certain statements in the article will be made in the columns of the *Register* itself. At present we content ourselves with begging those who favor the dismantling of the Western Conference to consider the following points:

(1) Missionary forces are not primarily money, nor even the men that may be specifically commissioned to take the field; but the enthusiasm and co-operation of the churches, the laymen and settled pastors already in the field. If the West is ever to be evangelized by the Unitarian gospel, it must be mainly by western interest and western instruments. Everybody here must feel that the primary responsibility rests upon him. Himself must speak, himself must go, himself must pay; and whatever weakens this sense lessens the result.

(2) There is a geographical limit to the sense of comradeship, which has so much to do with waking personal enthusiasm. You cannot establish the same vital relationship between an Iowa parish and the headquarters at Boston that you can between that parish and the headquarters at Chicago.

(3) It is not easy to break, nor economic to undertake to break, lines of historic development; not economic to throw away dearly bought experience and helpful traditions. The history and experience of thirty-five years which belong to the Western Conference should not be lightly estimated, and cannot be readily transferred.

(4) Centers of religious activity must follow centers of trade and travel, and the Unitarianism of America, instead of having a single capital city, a single center of independent and executive action, must have several. Signs are not wanting that such centers are already growing in Philadelphia, San Francisco, and most plainly of all in Chicago. One may be looked for some time in the South. In our vast country these are natural working centers, intermediate between the states and our religious "Washington". This as a simply practical matter. And these centers can better be developed independently by local needs and local forces than by external superintendence. We believe much in a "national" Unitarianism, but it must come by growth, not by manufacture. Too much haste in this direction will surely retard. An artificial allegiance will end in practical indifference; undue insistence on allegiance may end in something worse. The "national" Unitarian interests will be best developed and served by the growth of a few independent metropolitan centers. Home rule in Australia contributes more to England's prosperity than management of Australia by a London parliament with a few Australian delegates sitting in it; and yet the British Empire *is*. Rather, *thereby* it is.

For the Western Conference to abandon the purpose of making Chicago such an independent center would probably result in a loss of much of the enthusiasm and self-sacrifice that in these last years has made our headquarters of vital value. To ask for such surrender is to ask for the abandonment of certain tools and tool-users, without any probability of their place being made good. To make the surrender would be likely to seriously lessen the contribution of western men and churches to missionary work.

(5) The existence of such a center is made more necessary by the existence of the State Conferences, whose work we consider all-important, and the creation of which is directly traceable to the inspiration of the Western Conference.

(6) Previous to 1885 there was no serious embarrassment of administrative relations between the A. U. A. and the Western Conference. Existing methods were working well. The present friction does not arise from either



practical or organic difficulty, but from theological distrust. If the Western Conference has rendered itself unworthy the confidence of the A. U. A. by its Cincinnati resolution in behalf of a non-doctrinal fellowship, certainly the State Conferences cannot claim that confidence, for nearly all of them have always been on that basis. And if existing State Conferences be ignored or set aside, then the individual churches and ministers will be challenged, as some of them have been already.

(7) Is not rather this the thing to do? Quietly, lovingly, to work on, A. U. A. and Western Conference, each in its own way, if in any way they really differ; each helping the other all it can, to be stronger and more useful; both seeking by consultation and experiment all possible means of better co-operation—heartily we counsel this; both waiting for time to prove, as we have abundant faith to believe it will, that the deep verities, large sympathies and inspirations represented by the word "Unitarian", are equally dear to all of us, and that to this name the western churches are the more, not the less, entitled on account of the spiritual confidence and the Christly inclusiveness of the Cincinnati resolution—is not rather this, we say, the thing to do? Let east and west work on, and prove their faith by their works; loyalty, anywhere, strengthens the cause everywhere. Success in service anywhere, is success for all. It is not western pride or bluster that leads us to dream of a time when in Chicago we will have a Unitarian building, a Channing Hall, potent and vital like that which Boston now rejoices in. Aye! we will not only dream, but work for it. But if it ever comes, it must come largely from western men, and western resources. To develop these, we conceive to be our largest "national" duty.

### Dissent Without Disfellowship.

It is a question that interests all the Congregationalists of this country, whether dissent from the prevailing creed may be allowed, or whether dissenters should be disfellowshipped. Certainly it has been the practice among Congregationalists, especially of late years, to allow, at least in the way of ignoring, great latitude of opinion in all minor matters, if not, indeed, real heresy upon central points. Among Unitarian Congregationalists this practice has probably been more open and extensive than among our orthodox brethren. The results of this practice among us most of us would pronounce good; what the results have been among our stricter sister churches is more doubtful. But what has been practiced among us until it might perhaps be truly spoken of as a custom among us, has never been formulated as a part of our faith or polity. The Rev. Mr. Judy, however, at Cincinnati last May, made an earnest speech in favor of legitimatizing dissent, and to him, also, credit is due for the phrase we have made the caption of this article, "Dissent without Disfellowship." He urged that what we have openly practiced for perhaps all the years of our history with good results, should be formulated as a sort of law among us, or at least declared as our custom and approved. And this indeed is almost exactly what was the real intention of the Cincinnati resolution.

This resolution, stating that "We condition our fellowship on no dogmatic test, but welcome all who wish to work with us for truth, righteousness and love in the world", has been much objected to and ably defended, and it has also been variously interpreted. To understand what its meaning and force really is, and also to see whether it is possible or would be profitable to legitimatize dissent, we must first consider what we mean by fellowship. This is a word of quite extended meaning. In its broadest meaning it differs little from mere friendliness, or a disposition to agree with everybody on as many points as we can find in common, and to dispute as little in regard to our differences as we can, without in any way compromising our own position. But this sense of the word has nothing to do with the case in hand. The word fellowship has at least three other meanings, or applications with meaning somewhat varied. First, it may mean counting a person in as a member of a Christian church

or congregation. Secondly, it may mean counting a minister in as one of our denomination. And thirdly, it may mean the counting in of a church or society as a member of a conference, that is, recognizing its rights to be represented by its officers and delegates.

Now little or no difficulty has ever been experienced among Unitarians from counting in anybody and everybody, in all these ways, who wished to join us and work with us. Perhaps the only sort of disfellowshipping that has ever been found necessary has been in the way of rejecting ministers by individual congregations for reasons that seemed to them sufficient, whether doctrinal or otherwise, and the withholding of fellowship from certain ministers who had made application to join us, on grounds perhaps always purely ethical. This custom of free and open fellowship, welcoming all and rejecting none who wished to come to us, has undoubtedly worked well, and would probably continue to work well in the future. But when it comes to legitimatizing it, it has to be logically considered. And when it is so considered, it will be found to fall short of a consistent and rational scheme of organization. Think first of a religious society, an individual church or congregation. While it may practically receive members of various shades of belief or unbelief, so long as it is understood that the church itself stands for certain things, yet, for such church to say distinctly, "Everybody is welcome to join this church, no matter what his belief or unbelief may be", is to stultify itself. It is equivalent to saying, "This church stands for nothing and allows its character to be determined by the persons who may, for whatever reason or whim or fancy, see fit to join it. It may be taken possession of by the Roman Catholic or the Calvinist or the Agnostic, we have no choice; and when the majority see fit to change its name, after having changed its character, they are welcome also to do that."

In the second place let us think of our ministry. While practically we may, with benefit to our cause, use very great tolerance toward earnest young men desiring to enter our ministry, or towards those already ministers who become heretical, as we might count heresy, yet, do we not stultify ourselves when we say that a person of any belief whatever may be a Unitarian minister? The Unitarian ministry in the past has stood for as definite a body of belief as the ministry of any other denomination, or nearly so. But that is no matter. We wish to be broad and free, and suppose we say we will throw down all barriers and be absolutely free. Any man of good character who wishes to come among us and preach may be a Unitarian minister. Is that what the Cincinnati resolution means? Is that what it means to legitimatize dissent, and if so, is it not a foolish thing to try to do? It leaves the character of our ministry to be determined altogether by chance, or by those who choose to come among us and take the name Unitarian. And, as was said in regard to the church, logically nothing would stand in the way of even a change of name by the majority by and by, and thus the Unitarian ministry might become extinct, root and branch.

And the same principles apply to our fellowship of churches within the bounds of a Conference. Practically we may be broad and tolerant of dissent in dissenting churches who have worked with us, or radical or peculiar societies that may wish to join us. But, for us to say that any society whatever that wishes may join us and be Unitarian, is equivalent to saying, "We stand for nothing; Catholic or Protestant societies, Charity Organizations or Knights of Labor, may send their representatives, may come in and take possession and make of us what they will."

Legitimizing dissent, then, upon the whole, is as irrational, when logically considered, as it would be for a government to legitimatize treason. The ideal of a free and open fellowship is a grand one, because the ideal of tolerance and breadth of opinion and the feeling of brotherhood, regardless of minor differences, is grand; but the ideal is to be realized only as we have realized it in the past, by standing for certain ideas in so far as we are organized at all, and then ignoring dissent in so far as it may be possible without too far interfering with our practical aims and the accomplishment of our purposes.



And for one, I am no more in favor of a statement of these purposes, or a statement of the doctrines for which the Unitarian church stood, and stands, than I am in favor of legitimizing dissent. Whether we shall make any kind of statement or not, as a Conference, is purely a matter of policy; and since all experience among Unitarians proves it is bad policy, the experiment should be abandoned. What we stand for is known and read of all men in our churches and in our work, and it has not been, and is not at all necessary that we should in words try to say it, and since trying to say it is so sure to make us trouble, let us give it up. And for exactly the same reasons if for no other (though I think I have shown others that are unanswerable), should we abandon the attempt to declare in conferences by majority vote, that we are the most liberal religious body on the face of the earth.

U.

## CONTRIBUTED AND SELECTED.

### Dover.

Mouse-hole in December,  
Quiet little Dover!  
What shall I remember,  
Now the days are over?

Snow in hushes falling;  
Blue days creeping by;  
Trees in still processions  
Etched upon the sky;  
And a silent village  
Where the grey stones lean,  
Whispering of a Dover  
They alone have seen;  
And one home of kindness,  
College of the heart,—  
Living for its lessons,  
Loving for its art!

This shall I remember  
Now the days are over;  
Mouse-hole in December,  
Quiet little Dover!

DOVER, Mass., Dec. 20, 1886.

W. C. G.

### The Spirit of Jesus.

BY AN ENGLISH LAYMAN.

*Continued from page 39.*

I think if you carefully consider the spirit of the life of Jesus, you cannot fail to see how utterly foreign it was to his character that he should seek to impose any sort of creed upon his followers. The system of religion which he found existing in his own country was a dogmatic one, and it had followed the invariable tendency of all dogmatic systems in degenerating into mere formalism, dead and dry as every kind of formalism is. Doctrine and legality were supreme in that Jewish church at the time of Jesus. It was no part of his work to set up a rival dogmatic system; the failure of such a method to meet the real wants not only of the time but of all times, was only too apparent to him. Whatever of system Jesus sought to establish was individual; he troubled himself very little with method, but sought to enforce the end to be aimed at. And that was to be the establishment of the kingdom of God in the heart and soul of every man, every brother and sister of his in the world: in other words, to attempt to make *goodness* and not *evil* the preponderating, the conquering influence in life. And this was to be obtained not solely by intellectual assent to any dogma or set of doctrines, however true these might be in themselves, but by any righteous means. If a certain belief really made a man better,

such belief would not be excluded from consideration in the great purpose of his life, but it would not be insisted upon for all. Jesus, therefore, would welcome all who were prepared to carry out the great work he had in hand, no matter if they did not quite fall in with his method. You remember the answer he gave to one of his disciples who had told him that on seeing some one casting out devils in his name, he had forbidden him to do so "because he followeth not us." "Forbid him not," said Jesus, "for there is no man who shall do a miracle in my name,"—in other words, no one who tries to do good as I seek to do—"that can lightly speak evil of me. For he that is not against us is on our part." There was no setting up of a creed here, no demand for correctness of belief, no insisting upon any dogmatic system of theology as a basis of fellowship. It was enough that the man was working in the same spirit as he was. No question was asked as to what church he belonged to, what sect he favored, whether he was a Pharisee or a Sadducee, whether he believed in God or not, whether he felt assured on any one of the numerous questions which theologians delight to put in order to test the soundness of those they pester with their inquiries. It was a fellow-worker for the kingdom of God that was welcome, not a mere fellow-believer.

And take any of the parables of Jesus; the same thing is apparent. I do not recollect one in which any sort of attempt is made to teach the importance of belief, but I do recall more than one which seeks to enforce goodness and purity of life, and the essential need of being possessed by the spirit of holiness. The Priest and the Levite were no doubt orthodox enough in their creeds, but the Samaritan excelled them, in that he was filled with the spirit of love and tenderness, which puts all questions of opinion into a secondary place. The rich, orthodox and respectable Pharisee who thanked heaven he was not as other men are, occupies an entirely inferior position to that of the humble, heretical, and outcast Publican.

Is there not here a lesson for us at this day? Is there not in this method of Jesus something for us to study? It seems to me that we may do well to consider if in some of the plans that are recommended to us there is not a danger of our following, not the method of Jesus, but of those who, seeking to set up an organization after his death, did so much to contradict the spirit of his life. Forms and ordinances, churches and societies, are admirable institutions in their way, so long as people continue to recognize them as no more than forms and ordinances, churches and societies; but the moment that they begin to be looked upon as the all-important means to an end, they cease to be admirable: they are no longer helps but hindrances. But how are we to know that these forms and churches have had their day? Is there any sure sign of their loss of vitality, and their start-in on the downward path? I think there is. It is when men begin to try and crystallize the forms, to erect barriers around their churches, to impose tests and statements of faith, to regard all outside their circle as beyond the pale of fellowship. These are all signs that the spirit of Jesus is being lost sight of, and that the spirit which animated the false prophets against whom he warned his disciples is in the ascendant. I do not think, I never did think, that there is any probability of our branch of the Free Churches ever adopting any creed or authorized statement of belief. Nor do I think that the open avowal of one's opinions has necessarily a tendency to credalism. To believe firmly, and to insist on others believing as you do, are two very different things. But one cannot shut one's eyes to the fact that now and again attempts are made to define, in an informal sort of way, who are, and who are not, in fellowship with us. Ministers are regarded as "sound" or "unsound"; men are called "advanced" or "conservative;" in some quarters there is a tendency to set up belief as of more importance than character. It is



insisted that there can be no fellowship between those who call themselves Christians, and those who prefer from various motives to be known by the name of theists. In some quarters we are told that we are to have no dealings with agnostics or secularists, that it is wholly inconsistent for persons who worship God to join with those who do not recognize the existence of God. I for one cannot assent to this; I do not think that this is the spirit of Jesus. It is scarcely necessary for me to say where my sympathies lie; I have already said enough to indicate that. But I cannot lose sight of the fact that there are many agnostics and secularists who are far better than many theists; and that there are hundreds of theists whose lives are just as sweet and pure as thousands of good earnest Christians; that, indeed, the difference between them is purely one of name, and not one of substance. I do not feel called upon to abate one jot of my own private opinions, but I rejoice to belong to a religious body which is so free and open that the exclusion of any person from it is not the act of the church, but that of the person who excludes himself. I do not consider it at all necessary to give up my freedom of worship in order that another man, who no longer believes in that worship, shall not be offended; but I see no reason why I should insist upon every man worshipping as I do, or else that he should forfeit all claims to fellowship. There is, or should be, only one test of fellowship with us, as there was with Jesus. Are we seeking to spread the cause of righteousness, of truth, of honesty, of purity? Then, we should welcome all who are trying to do the same thing. I call that advancing the kingdom of God. Others may call it what they will: the name is of no matter; the fact is all important. We may differ as to methods; we may think one better fitted than another to effect our purpose; all that may be left to the teachings of experience: it is not upon such things as these where real differences should exist.

It is well that we should now and again look back over the centuries that have passed since Jesus died, and see how the spirit which animated him became dulled and crushed under the mass of formalism, officialism and organization which grew up soon after his personal influence began to grow faint. It is still better to observe what was the spirit of Jesus. Is it possible that at this time that spirit can animate us? Or has it been so crushed out by the efforts of churches to crystallize it into creeds, by the quarrels of rival sects, by its apparent neglect in the dealings between man and man, nation and nation? On the contrary I believe that we may see in much that is going on around us a very real manifestation of that spirit, which proves how powerful and enduring was the influence Jesus exerted, and how unique in the world's history this man was. Wrong-doing has not ceased from the earth; wretchedness, misery, and sin still exist; but side by side by these there are to be found institutions whose sole aim is to grapple with them and if possible to alleviate and destroy. It is not right to dwell upon one aspect of the question only, and point, with the pessimist, at the evil side of life, while all along there is another side.

I see, too, and rejoice in, the broadening spirit of the churches. You may say, and say truly, that there is still much ignorance, and bigotry, and exclusiveness in them. But there are not wanting signs that here and there this exclusive spirit, which is *not* the spirit of Jesus, is losing its hold. Just run over in your memory some of the measures which during the present reign have been passed by parliament for the relief of Jews, Roman Catholics and dissenters from the oppressive restrictions and harsh enactments that led, either to dishonest evasions, or to suffering for conscience's sake. Is there not in all these ameliorative measures an evidence of a broader spirit among us? You may say that all these came from outside the churches and not from within. I reply, that it matters little for my argument

where the spirit exists so long as it does exist. But cannot you call to mind other evidences of liberality existing in the churches themselves? I do not mean that the churches are all coming over to our position, and intend to view things from our standpoint. A Quaker lady was once talking with the late Frederic Davison Maurice on the subject of war, a subject on which, as you know, the members of the Society of Friends hold strong opinions. Said she, "Won't the world come to think with *us* some day?" Maurice's reply was a wise one: "They will be brought to think *rightly* on the subject, though it may be very differently from either you or me." No, it is not merely that there is a spread of rational thought in some of the churches that I say there is more liberality—I am glad to see that; but it is good to know that there is an increase of that spirit of kindness which enables men of strong views to recognize the good that exists in others of equally pronounced opinions. Various circumstances have contributed to this state of things; one of the chief of these is the increased means of knowledge that men can now have, not only of each other, but of their differing thoughts. We owe much of this to the printing press, the steam engine and the electric telegraph; still, these are but correctives of the unhappy results of centuries of misapprehension and wrong. The spirit that is at the bottom of the newer life is that which animated Jesus, and for which we may well thank God. Oliver Wendell Holmes has said, "The only Broad Church possible is one that has its creed in the heart, and not in the head,—that we shall know its members by their fruits, and not by their words." This is a church, call it what you will, that is filled with the spirit I have spoken of. But it has no bounds, no fences, no big gates to get open. It has no geographical limitations; it is simply wide as humanity. "Where is the Christian's Fatherland?" asked Dean Stanley. "Is it in Palestine, or Greece, or Rome, or the land of Luther, England, or America?" he asks, and then he answers:

No, Christian! no. Not even here,  
By Christmas hearth, or churchyard dear;  
Nor yet on distant shores brought nigh.  
By martyr's blood or prophet's cry—  
Nor Western pontiff's lowly name,  
Nor Eastern patriarch's hoary fame—  
Nor e'en where shone sweet Bethlehem's star:  
Thy Fatherland is wider far.

Thy native home is wheresoe'er  
Christ's spirit breathes a holier air;  
Where Christlike faith is keen to seek  
What truth or conscience freely speak—  
Where Christlike love delights to span  
The rents that sever man from man—  
Where 'round God's throne his just ones stand—  
There, Christian, is thy Fatherland!

Yes, friends, would we but know it, it will not be defining overmuch; it will not be simply by proclaiming our opinions far and wide, though I do not think that that is a useless operation; it will not be by reviving old forms and ceremonies; nor by shrinking with dread from every new form of thought; nor by erecting barriers to thought; nor by excommunicating those who cannot pronounce our shibboleth; nor by refusing our fellowship to those who seek it, that we shall help to build that great church of the kingdom of God that Jesus strove to found. That can only be done by working in his spirit; in the spirit of love, of peace, of faith, of hope. May it be ours so to work that in the time to come, when the great church of the future shall be coextensive with the kingdom of God, there may be some evidence of our labor, some sign that the spirit of Jesus has animated us with a zeal for righteousness, a desire for the good of others, a longing for the realization of those hopes, which the good of all time have firmly held!

#### Hebrew and Other Religious Growth.

In connection with other movements having a similar direction, the impulse in Hebrew circles that makes havoc of traditional associations is one that should be studied in its broadest relationships. It is not always recognized among



liberals that the modern "come-out" Jews have, in spite of present want of organization, a profound reason for their development. The statement that now seems wanting will come in its own ripe time. Even at present such a convention as that which assembled a year or more ago at Pittsburg is able to express some united sentiment on the question. The importance of the fact, however, is aside from any possible formal utterance of it. — What leads it forth? What is to explain its origin, and to what end does it work? All that is serious and interesting centers there. We look abroad upon the fields of thought and see the growth of the Ethical cause. In all searching religious aspirations the world is coming upon a recognition of the moral meaning of life. Even as Emerson predicted, a drift of man toward the affirmation of the sublime truths affecting human justice is becoming more and more powerful, till soon it must hold everything in its grasp. The Hebrew seers of modern days are as conscious of this evolution as any others in Christian or alien association could be. Indeed, the tendency is world-wide. Talking with a Japanese scholar now here on a lecturing tour, the writer was assured that the same leaven was at work in the East. There the visitor believed was the contest by the identical forces—the one content only with the external assistance, the other convinced of the immanence of the divine; the one stript of self-dependence, the other full of it: the one regarding justice as something of time and place, the other living in atmosphere of perpetual ethical significance. That this present dividing line is calling upon us for all emphasis of life and speech cannot be questioned. And yet the world seems about to break with old bonds and welcome this necessary step forward. It is altogether the finest proof given this modern mind of an immediate presence of something strong and saving in the soul of man. Even while men turn to Hebraism and become critics of its formal thought, Hebrews step forth and declare themselves not justly to be so accused. And in Andover an old-time impeachment is met by a disclaimer from those presumed to be Calvinistic. And amid all the shows and gew-gaws of Episcopacy, Brooks and Newton give shame to any general external criticism. And alert in certain moral problems, we find even Catholicism entering protest against being believed averse to the general current of life here. And right among nearer associates, in Unitarian circles, the grand ethical consciousness is asserting itself as never before. What does it all mean? Man is struggling for the light. Our general charges of delinquency against any one sect are no longer just, and are therefore of no avail. Everywhere word comes of unity on the basis of the infinite moral beauty necessary and possible to man. That gives us daybreak for all dismay.

H. L. T.

### Need.

Through need the soul doth climb  
Toward heaven and light,  
And mount the heights sublime  
While yet 'tis night.

Yearn, soul, for God, and bring  
Thyself to rest,  
A tired child slumbering  
Safe on his breast!

MINNIE STEBBINS SAVAGE.

### Rev. E. L. Rexford and Universalists.

Mr. Rexford is a prominent Universalist clergyman of Detroit, Mich., whose reputation extends into the cities and villages of the east, and who has been identified with Universalism for years. Recently a sermon of his, called "Loyalty to Christ," came to my notice, and by reading a foot-note I was informed, much to my surprise, that the sermon was refused publication by the organ of Universalists under orthodox management, the *Christian Leader*. Any one perusing the sermon would be struck with its thoughtfulness, clearness, vigor and seriousness. He wrote it out of a deep mind

and a true heart. He wished honestly to tell the little he knew about truth, and confess ignorance of what he did not or could not know. He repudiates all fetish notions of Jesus, and wishes men to realize as they ought that universal man is a religious creature. Hence, he boldly yet rightly declares that we ought not to be seclusive, saying, "We are God's chosen people." He maintains that all people have a glimmer of truth at times, and that they have "their New Testaments and Old Testaments, though not often the pattern of ours, but meaning the same." He argues forcibly that "Christ" or "Christos" is not the name of a person, but indicates a moral quality, and that good people everywhere are Christian. "It is," he adds, "a larger word than Jesus, \* \* \* as the word 'water' is more comprehensive than the word 'lake.' Therefore to be loyal to Christ should, in a literary and religious sense, mean to be loyal to righteousness, truth, justice.

Denominationally we walk around in our peck measures, digging in exhausted mines, battering on a moor, and are reluctant to climb over sectarian fences to cull truth in the broad field of universal reality. We sit in our studies or churches, bowing to and worshiping our impartial, insipid and little almighty, never realizing that God in nature is the God of all alleged revelation, if by revelation we mean "moral evolution." Therefore it is high time, as Doctor Rexford suggests, that we drop our conceits, our pride for name, our pretended love for truth, and indicate the nobler aim of being by trying to be truth seekers.

The word "Universalist" ought to be sufficiently large to be inclusive and universal. We claim it is, and we are working to make it mean more than an "ism." To parcel out the denomination into rings or cliques, making them masters of all the denominational literature and press, is an imposition and imperialism for which there should be a speedy opposition and redress. One half of the denomination protest against such "Russianism," and intend to make the cause of Universalism mean the most for humanity and God. Doctor Rexford has the heartfelt sympathy of all those who like him dare to tell the truth.

J. C. F. GRUMBINE.

### Post-office Mission Work.

A FEW EXTRACTS FROM LETTERS RECEIVED BY MRS. E. R. STEVENS,  
ST. LOUIS.

From Gainesville, Texas, comes this word: "The statement of belief on card sent found a hearty response in me. It expressed a belief I thought I was the only possessor of, as I had never once heard a statement of Unitarian belief before, and I am 45 years of age and have lived from Boston to Texas. Your post-office method of evangelization is a grand one and will do much good. Wishing you God-speed in the work, I remain, yours, etc."

From a young man who addresses us as "Kind Lady" comes a very interesting letter. He begins the letter with thanks, adding: "I shall ever be grateful for the favor." When quite a little boy he was converted and joined the Southern Methodist church. But when he became old enough to reason for himself (as he is but 19 years of age now, it shows that his mind has worked quickly in this matter), he could not conscientiously endorse many of its leading doctrines, so severed his connection with that body. In his own words I give what follows. "In the meantime I have been lingering in doubt and fear." By accident he saw a copy of *Our Best Words*. The motto attracted his attention, he read the copy carefully, and for the first time learned of Unitarian thought. "To say I am favorably impressed will not express it. I am already convinced. What can I do for the dissemination of this Liberal Faith? Am but 19 years of age, and teach school for a livelihood; would like to enter the ministry."

From Linn county, Missouri, a gentleman writes: "I am delighted in the perusal of the various sermons sent to me. James Freeman Clarke's sermon, 'Has Unitarian-



ism done its work?" removes many doubts from my mind. I am happy to say that a number of my neighbors agree with me. I have distributed the tracts and sermons, and am requested to say that a very favorable impression has been made. I would be pleased to receive anything you have for distribution."

From another point in Texas a school-teacher writes: "I am too poor to buy what I would like to read, but really would like to see what way out of the labyrinth the Unitarian offers." He has in the beginning of the letter expressed himself as one so torn up by the contending sects that he is half way tempted to cast himself "into the heathen abyss of Nihilism, or leap backward into the arms of Rome, and by either rid myself of all this bother."

A gentleman from Kansas writes after this manner: "Having been brought up in strictly orthodox faith it is somewhat of a difficult matter to get rid of those early ideas; but I must confess my faith is rapidly undergoing a change. Should you be pleased to still further furnish reading matter, believe me it will be given due consideration."

From Missouri one says: "I have read with much satisfaction, and have read to some of my neighbors who are dissatisfied with the orthodox faith. I know so little of the nature of Unitarian publications that I cannot specify what I would like, but will say I am much interested. Yours, gratefully."

A young man writes he would like to subscribe for UNITY, yet cannot spare the money, as he has small means, and parents to support. "The tracts and papers sent I have read diligently, and it is the first that I have ever read of the Unitarian doctrines. I like them very well, and if you have any that relate to future punishment, would like to read them. I have loaned to my neighbors those already received, and will continue to do so. I belong to the Cumberland Presbyterian church, but do not hold to all their belief."

An old lady writes from Texas, that many years ago she heard a Unitarian minister preach, and from that knew with whom she stood. Is now thrown in a strictly orthodox community, where a wide-spread revival has taken nearly everyone into the churches. "You can't turn a chip over but you find a church member." A clergyman whom she met on New Year's day at the house of a friend, told her she would never reach heaven; wondered where she had lived all these years "that she had never been converted to God." The old lady would be glad to be able to hear a Unitarian sermon every Sunday.

The mother of five children writes from a small town in Missouri, saying: "Your kind letter is at hand, and will say your kindness is manifested by the excellent reading that the papers which you have sent to me contain; and more particularly the interest and solicitude of the letter at hand. I belong to no church, and I am truly delighted with the progressive ideas advanced in the papers and tracts sent. Some of my children are very fond of reading, which is a satisfaction to me. My love to you as a friend; will always be pleased to read anything you wish to send. I leave the choice to you. Thanks to you for your kindness. Your sincere friend."

### For the Last Time.

(PLYMOUTH CHURCH, FEBRUARY 27, 1886.)

The preacher's evening task was done;  
The crowd had gone away;  
But something pleaded with his heart  
A little while to stay.

For him alone the organ pealed;  
For him alone the choir  
Sang soft and low, in sweet accord,  
The song of his desire:

"I heard the voice of Jesus say,  
'Come, weary one, and rest.'"  
What prophecy for him was there  
How little any guessed!

As lovingly he lingered there,  
Ere yet the music died,  
There came two urchins from the street  
Unfearing to his side.

The old man bowed, and lifting up  
A soiled and homeless face,  
He kissed it as a mother might,  
Then turned to leave the place.

On either side the urchins trod;  
And on the left and right  
A loving hand on either pressed:  
So out into the night.

Out, little thinking as he went  
That never any more  
His willing feet should inward go  
That sacred threshold o'er.

And it was well: more fit good-by  
No genius could devise;  
No thoughtfulness of loving hearts,  
No wisdom of the wise.

The "little ones" had always been  
His chiefest joy and care:  
With them alone let him go forth—  
And God be with them there!

And down the future he shall go,  
And through the enfranchised land,  
A loving smile upon his lips,  
A child on either hand.

—John W. Chadwick, in the Christian Union.

### The Liberal Church of To-Day.

In every society and sect, and outside them all, there are men and women whose religious life is independent of any records or dogmas; who aspire to live above the plane of controversy, where truth shines with its own light, and is its own sufficient authority; who "accept the universe" as a realm of moral order, and are not dismayed by its unanswered problems, though they never give over asking; who hold their minds open to new intelligence from all quarters, and recognize no break between past, present and future. They attach little importance to profession; their religion subsists in simple *loyalty to all received instructions*.

They are known by a certain mental hospitality and teachableness; by breadth of sympathy; by freedom from prejudice and bigotry; by a manifest desire to be fair toward all people, parties and opinions; by a quick faculty for perceiving the truth in things erroneous and the good in things evil, and by their tenderness toward that truth and good which are found in bad company; by hating only what hurts or darkens or degrades humanity. With faces to the future, they easily forgive the failures of the past, including their own.

And all this, not because they are indifferent, but because they aim to be *just*. If they have one passion stronger than love of truth, it is the desire to apply truth to life, to make it the first working power in the world, so that henceforth men shall follow the better way, not from selfish hope of reward or fear of punishment, but from clear vision and glad choice. They do not destroy, they build.

Without knowing it very well, yet with gradual approaches every year, these people constitute a spiritual brotherhood,—a fellowship and communion of faith and faithfulness. They are the Liberal Church of To-day, they bear the germ of the Catholicity of To-morrow. They may be zealous churchmen or radical non-conformists; they may cling with tenacity to the Christian name, or they may be too intent on things to care for names; their vision of God and immortality may be



clear or clouded; but they are held fast by the living law and the Holy Power, and they love all the good they know, and love it with heart and soul and might and strength.

To me these are the true brothers and successors of Jesus, the children of the New Covenant. The same blood is in their hearts, and they lay down their lives in the same cause. They belong to the company who have washed their robes and made them white; they are a "peculiar people, zealous of good works."—*Charles G. Ames, in the 1887 Year-Book of the Church in Philadelphia.*

### THE STUDY TABLE.

*Shelby Seminary Memorial.* Printed at the office of *Our Best Words*, Shelbyville, Ill.

It is a loving tribute to a "dear old Seminary", by one of the old boys,—the story of the lighting of a candle in a dark place, thirty-odd years ago, with glimpses of the lighters. Five thousand such candles, some larger, some smaller, some older, some newer, make together the light that we call "the higher school system" of the country. Our chief interest in it is in the little sketch given of Jasper L. Douthit, the editor of *Our Best Words*, and the man who has done his up-hill best these last two years to overthrow the "Unitarianism" which UNITY would fain illustrate and establish. His school-mate, Wendling, the anti-Ingersoll lecturer, and an Episcopalian, writes the sketch, but Jasper has to furnish a few facts. Our readers will be touched by this:—

"I was born four miles from Shelbyville, Illinois, October 10, 1834;—raised to hard work on a farm;—went to school winters, about nine months altogether;—left home against my father's will in eager search of an education;—attended the first day the Seminary opened at the old Methodist church;—swept floor and built fires to pay tuition, and worked nights and mornings for my board till I began to teach in the primary department;—left the Seminary in 1856 and went to Wabash College for six months;—boarded myself while here and lived mostly on bread and baked potatoes, and stopped because of failing health;—always puny from birth and inclined to suffer from nervous prostration, and have not got over it, although I do more mental work every year;—tried the drug business and failed in 1857, about a month after being married to Miss Emily Lovell, of Abington, Mass., by whom am father of four children, two sons and two daughters—circle unbroken and all at home. My parents were Hardshell Baptists, but I worshiped with the Methodists after going to the Seminary, until 1862, when I made the acquaintance of, and was ordained to preach by, the Unitarians. In 1864 I entered Theological School at Meadville, Pa., and graduated three years later;—preached a while at Princeton, Illinois, and then began missionary work in Shelby county, Illinois, where I have labored ever since 1867 to do all the good I can to everybody I can. Must regret that I have not done more. You know the rest. But I beg you, my brother, *make it brief and simple.* I only want credit for good motives through life's battle so far; but candidly, I don't feel that I deserve any praise."

There Wendling takes it up:

"Yes, many of us 'know the rest.' And that 'rest' means seventeen years, long years, since 1867, of self-sacrifice and ceaseless toil in sunlight and by starlight, and upon my word I do believe he suffered it all and did it all for Christ's sake. For seventeen years this sickly sort of a man has been a poor Unitarian preacher here at our doors. This poor Unitarian heretic went his quiet way as I saw him year after year, lived down a senseless prejudice against his church, erected a beautiful place of worship in our town, and gathered about him a large congregation, most of them sadly needing the influence of a good man (almost to the same degree as other congregations in our town), and now has a splendid Sunday-school, maintains a country mission, edits a pure newspaper, and I will testify everywhere that his whole life, work and example in this county has been an evangel of peace, temperance and purity. It is the life we lead more than the *isms* we hang to; and so I write it down as my calm judgment that Jasper Douthit, by his pure, self-sacrificing and unostentatious life, has furnished a better example of genuine heroism and nobility than any man our county has given birth to . . . The best of all the boys our dear old Seminary sent forth"

High praise that from one who has known a man "year after year", and agrees with him neither in politics nor religion. And most of us who know Mr. Douthit would echo heartily that kind of word about him. It is a pleasure here to print it. And as to things far less important than life and character and self-forgetting, he would smile if he knew how trustingly we look forward fifteen or twenty years (should he

live so long, and may that be!) to a feeling on his part,— "Well, I thought I was right, and that it was serving truth; but I didn't see as widely then or as deeply as I do now, and I am sorry for some of my old instances on names in religion, and sorry for some of the words I used.." W. C. G.

*How Shall my Child be Taught?* Practical Pedagogy, or the Science of Teaching, illustrated. By Louisa P. Hopkins. Boston: Lee & Shepard.

In this book the author gives the actual results of a year's work in a home school with a class of little children whose minds are fresh and unspoiled, and having had the previous awakening of a wisely directed kindergarten. Measured by public school attainments the result seems an exaggerated impossibility, because with the present conditions of the average primary school, where suppression takes more time than direction, and the controlling thought of the latter is too often to have the wheels on the right track for the grammar school examination, it would be so. Mrs. Hopkins uses the "natural method," and it is beautifully illustrated in the chapters giving lessons with the children. With the wisdom of the true teacher she satisfies the natural restlessness of the childish mind by leading it into the beginnings of all sciences. Reading, writing, numbers, etc., receive due attention—because these are the tools with which the child is to work; but in the meantime, while learning the use of these, he needs food, else the task will be drudgery and his class-room a prison-house. He sees a thousand phenomena before him, and he is inwardly impelled to find out something about them; if hindered, the mind is stultified and the child becomes dull; or if the activity does survive it will be used in the wrong direction; oftentimes a child becomes vicious by being kept from learning what he has a right to be taught. One sees in these lessons how the little minds, led by the magnetic influence of a consecrated teacher, unfold; how observation leads to thought—thought to learning in a harmonious, orderly way; no forcing or cramming, but it is all children's work done in children's way. One chapter is an address to primary teachers, in which she urges the importance and magnitude of their work. She says: "To usher a young mind upon the infinite vista of human learning is a great task for a great mind."

The last chapters are given to the science of teaching. The book is wise and inspiring. Its readers should be many, especially among primary teachers. J. J.

*Shakespeare's Insomnia and the Causes Thereof.* By Franklin H. Head. Boston: Houghton, Mifflin & Co. Chicago: S. A. Maxwell & Co. \$1.00.

Probably few heads in Chicago knew as early as last year that, among the Southampton papers now in the British Museum, some letters addressed to Shakespeare had recently been discovered,—among others some from the Rev. Walter Blaise, clergyman at Stratford-on-Avon, from Messrs. Shallow & Slender, London lawyers, and from Mordecai Shylock, a Fleet-street money-lender; one or two concerning "Nicholas Bottom, whom you brought from the Parish workhouse in Stratford", another concerning Mistress Anne Page, etc. The letters breathe of trouble, threatening law-suits, such as might well breed bad dreams and cause insomnia. And our author has ingeniously woven from these letters an explanation of Shakespeare's frequent and feeling reference to the charms of sleep and the horrors of sleepless nights. If any one doubts the authenticity of the letters, Mr. Head can produce more letters from the same source, to which he has access by a sort of patent right. Since the first edition he has added, for instance, a letter from Bacon in reference to his authorship of the plays. Not many men can tell a story more steadily than Mr. Head. The title historian cannot be awarded him, for that is reserved for the shining ones; but he has parts. He invents well, and every historian needs imagination. G.



## UNITY CHURCH-DOOR PULPIT.

## Retribution and Reward.

A SERMON PREACHED BY REV. ARTHUR M. JUDY, AT DAVENPORT,  
JANUARY, 1887.

Published by the Congregation.

"Say ye of the righteous, it is well with him; for he shall eat the fruit of his doing."—ISAIAH.

"He who does a good deed is instantly ennobled."—EMERSON.

At one time in their wandering the children of Israel began to faint for water. In their weariness and want they bewailed their folly in having left Egypt, and upbraided Moses for having led them forth. Moses, who had before borne with their unreasonable and ungrateful fault-finding, at this time lost all patience, and in a burst of wrath berated them roundly. It was for this burst of wrath, according to the historian, that Moses was not permitted to enter the Promised Land.

What, we may ask, could have led the historian to such a conclusion? For Moses to have borne the anxieties of leadership for forty years, to have given up all the advantages which awaited him as a member of the royal court of Egypt; to have devoted his great genius to this wearying task of leading his people into freedom, to have done all this, and then at the very last to have missed the joy of entering the Promised Land,—and for what? Why, for one outburst of anger. Was not that a sad, hard fate?

Did Grecian or English dramatist ever conceive a retribution more severe, more tragic than that?

The Greeks had a wholesome fear of their Nemesis; they taught in splendid form the doctrine of retribution; but in no drama or story of theirs which I recall did they depict so severe a punishment for so slight an offense.

But now, severe as the punishment visited upon Moses is represented to have been, I believe that as a parable, as an illustration of moral principle, it is true—tragically, not melodramatically, true.

To translate the parable into plain language, it means that every wrong act shuts us from some enjoyment.

But mark, I do not mean to say that each specific misery we suffer is due to some specific wrong we have done. It is *not* true, for instance, that a person is always to blame if he is maimed in a railroad accident; and it is not true that a person who suffers from the hatred of another is always to blame. This parable of Moses' exclusion from the Promised Land cannot, then, be taken to justify the universal proposition that all suffering is due to sin. It would be a sorry consolation to tell a virtuous and loving parent that his child had died because he had sinned: a sorry consolation to go to a Socrates in prison or a Christ on Calvary and say—Behold, you sinned, and now you suffer.

But while it will not do to say that all suffering is due to sin, it will do to say that all sin brings suffering, that each burst of anger, for instance, does keep us from some promised land. Emerson must have believed so when he wrote: "He who does a good deed is instantly ennobled." For this saying, of course, carries with it its corollary: "He who does a mean deed is by the action itself contracted." The one statement cannot be true unless the other is, and I believe both are true, and I believe that it is just this truth above all others which needs to be preached in this day. To my apprehension the church has been preaching an injurious view of retribution. For wrong doing she has preached either punishment by prodigy, or punishment in hell: punishment by law and punishment in the every-day life she has preached all too little. I am inclined to believe that there is a large class of people who would say, "Well, then, God does not punish us at all," if I should say I do not believe he punishes us either by lightning flashes or by hell fire.

The gentleman who exclaimed the other day, "Oh! I don't care anything for the church; I'll take my chances of hell," must have held this idea of the retribution.

Now, I do not claim that the church has preached this doctrine of retribution alone, but it is on this doctrine that she has thrown the emphasis of her preaching; it is to this doctrine that the fundamental schemes of Catholic and orthodox salvation are adapted; it is in this doctrine that the mass of her followers believe. Of course, along with the loud preaching of this doctrine, the church has been insisting that happiness of the individual, the home and the state, depends upon righteousness. But this insistence has been mild, indifferent, compared with the furious stress which has been laid upon the tortures of hell and the terrors of catastrophe.

It is high time for the church to change all this. The melodrama of hell and catastrophe is practically played out. Men now know that the lightning has a preference for the church rather than the saloon, and that hell is something to be smiled about, as one smiles about the Greek Hades, or Dante's Inferno.

But is the doctrine of retribution also played out? Not in the least: never was it so capable of demonstration and of forcible presentation as to-day.

But the doctrine must be presented in a new shape: it must be declared that punishment is by law and not by prodigy; that it goes on in all places and times, and not in one distant place in the remote future.

Emerson struck the keynote of this new preaching when he wrote: "He who does a good deed is instantly ennobled." That is the gospel this age needs to have preached; a gospel which the great astronomer-poet of Persia preached when he declared: "Hell is but a spark of the useless troubles which we have given ourselves."

And yet, smooth though this new doctrine of retribution sounds, there is something exceedingly terrible about it; something unescapable, more relentless than Nemesis, more implacable than hell. If a person does a good deed he is instantly ennobled thereby; if he does an evil deed he is instantly degraded thereby. Think what that means; illustrate what it means. A child puts its fingers into the fire; it is instantly burned thereby. So when a man puts his soul into any moral fire, does any wrong deed, his soul is instantly burned thereby; Christ cannot help it; nothing can help it. Throw yourself from a precipice and you must fall; so step from any height of righteousness and you must fall. Your soul will be bruised in one case as certainly as your body will be in the other.

But let us face this thought not in figures and generalizations merely, but rather in details and in facts.

You are at a party and give way to a fit of envy. Is not the punishment, the degradation, instant? Is a state of envy a happy, a noble, condition? Contrast that state with one of loving admiration. Relatively speaking, is not one a hellish, the other a heavenly, frame of mind?

Likewise contrast a state of lust with a state of love. From the height of love look back upon the depths of that lust. Consider the merciless selfishness—disregard of mother, society, God—which that lust implies; consider, too, the deceit which it necessitates, the dark night, the hypocritical face, the lying answers; consider, farther, the deprivation which it occasions; moments when you are without noble thoughts, away from great books, lost to true friendship,—yes, consider the merciless selfishness, the despicable deceit, the sad deprivation into which lust instantly, necessarily, brings one, and then tell me, is there not retribution, certain, sure retribution?

So, too, with other sins. Can a man cheat and escape punishment? Look back at the cheat's state from some height of sterling integrity. How foul it shows in the contrast! In the cheat's home, something is lacking to the highest love between husband and wife; children, neighbors, books yield not their highest delights; birds, flowers, sunlight, keep back something. In one chamber of the cheat's soul is an ugly secret; around that chamber must be thrown a thick, gloomy wall. Through that wall the tenderest whispers of love, the sweetest words of reverence, the highest voice of nature, cannot penetrate, and the very moment the cheating is done, the foundation of that wall is laid, and on that foundation the wall will rise as certainly as the coral reef rises where the coral dies.



The *inevitableness* of punishment—the *inevitableness* of reward—that is the great thought.

But first, there must be no false notions as to the kind of reward or punishment which comes. Every creature brings forth after its kind, we know. So does every deed.

If your good deed has been one of friendship, then be content to receive the fruits of friendship; do not ask for the fruits of financiering.

To expect that all goodness will issue in some tangible, material benefit, is to take the falsest view of this great question of retribution. Some persons speak as if goodness must be unprofitable if it does not make a man rich. Now there *is* a dependence of riches upon goodness, as one can easily demonstrate by citing the history of nations; but in the case of the individual, riches do not necessarily follow because a man is good in one or twenty ways.

Kindness does not necessarily bring riches, neither does honesty, neither does reverence, neither does generosity. All these qualities and more help to riches, when certain other good qualities are present, such as industry, shrewdness and economy; but they cannot separately or collectively insure riches, and riches will often come when they are wanting.

No, what each virtue insures is not some reward extraneous to itself, unlike itself, but a reward germane to itself, in its own line.

The rewards of honesty, for instance, are the delights of honesty. I name but one of those delights, that of trusting and being trusted. Is that a trivial delight, a small matter? Nay, a great matter, something sublime there is in a large, generous trustfulness. Just consider what a factor trustfulness is in civilization.

The savage ventured a few miles from home at the peril of his life; the civilized man travels through continents with little fear. The savage had dealings with few men and in few ways; the civilized man deals directly and indirectly with millions, and with those in ways innumerable.

Now think what a demand for trust these large dealings and these extended journeys require. Indeed trustfulness, the joy of trusting and being trusted, is a strong leaven, a sweet odor, a genial sunlight penetrating, gladdening, lightening the whole life of the civilized man. Conscious of this great joy he may not always be,—but there it is, the unnoted benediction resting upon the soul.

If trust be such a factor of civilization, think what it is in the life of the individual. Where would be the joy of a thanksgiving reunion without trust, and is not that joy greater in proportion as the company is trusted and trusting? Where, too, would be the blessing of a family but for that heavenly trust which holds between parent and child?

Facing, then, the full significance of trust, all of the joy and delight and peace which it implies, who but will say that honesty, the sure fruit of which is trust—who but will say that honesty *is* rewarded, that it does bring a man to a Promised Land? that he is instantly ennobled thereby?

And as with honesty so with every other virtue, its reward is sure *after its kind*; its promised land *is* reached—not some other, but *its* promised land.

Just at this point we must criticise the parable of Moses and the Promised Land.

That Moses was punished for his impatience, I doubt not; that he was shut out from the Promised Land for one burst of anger, I do not believe. That would have been punishment *not* after its kind. The reaching of the Promised Land was something material, and it depended upon hundreds of conditions—not upon the one condition that Moses always keep his temper. To say that Moses suffered for his bad temper in this material, sensational way is to make a very rough, though striking exhibition of the law of retribution—something to catch the attention of children, but surely nothing to satisfy a careful student of morals; nothing, either, in the line of which a great institution like the church ought to conduct its teaching.

The church must have a truer statement of the law of retribution than that.

Men see to-day that dishonesty does not keep them from riches; that riotous living does not exclude them from the good society; that lying, hypocrisy and deceit are quite compatible with good health and immunity from calamities.

But what men do not see is, that while dishonesty may not keep them from riches, it does keep them from something of infinitely greater value than riches—a noble character, a beautiful manhood.

To say it roughly, lightning and earthquakes and pestilence do not care a snap whether a man is honest or dishonest. They go by a law which concerns itself, but remotely with such things.

But there is a something which does concern itself with these moral qualities, that is, manhood. The growth of manhood is something as actual, as awful, as lightning or earthquake.

The laws that made those grand characters whom we revere under the names of Christ and Socrates and Epictetus and Emerson—are not the working of those laws something to be dreaded, respected as much, yea more, than the laws of lightning and earthquake?

Well, *those* are the laws which care whether you are honest or dishonest,—*those* the laws which decide whether you are to enjoy the supremest happiness.

Oh! why can we not be forever done with this teaching which degrades morals by making reward always a matter of dollars and cents, or of a front seat in heaven?

Has the poor man whose unspotted life and tender heart make for him a home where love and reverence abide—has not such a man his reward? Yea, even if the earthquakes were to swallow up that home to-morrow, or want find lodgment there, would not the man still have his reward; still have entered his promised land? Not a land where everything is perfect, but a land where each good quality is rewarded after its kind; not a land where an apple-tree can be made to bring forth every good fruit under the heavens, but a land where every apple-tree does bear apples.

Now, friends, when you come to look at the question of rewards and punishments from this point of view, I think it will acquire a dignity and significance for you which it has never had.

You will look about you and say, See that sweet but firm temper—is not that a promised land? how is that to be reached? by the money-making road? by the road of religious speculation? Nay, but by the road of self-control; by the way where love gives the strength to mount on stepping-stones of your dead self to higher things.

And following this same line of thought you will say, Consider that life of Christ—so arduous in its labor, so sad in its ending, and yet, how many promised lands were in it—what purity, what gentleness, what love for others, what trust in God, what assurance of deathlessness!

Can I attain those promised lands? Yes. Stop the angry word as it springs to your lips; shut out the impure thought by a pure one; go forth and do the kind deed to some suffering neighbor; force yourself to read, to think of noble lives and noble things; acquire the firm-set habit of being severe with yourself—of honestly seeing yourself as you are; and then cultivate the beneficent habit of devout longing and aspiration—of seeing yourself as in God's eyes, and lo! one by one you will enter the promised lands of a beautiful character.

You will not enter *all* the promised lands at once. No, just as you are getting happily into one such land, lo! another will appear, and yet another, and another.

But do not be discouraged, rather rejoice at that, for it is that which tells you how endless in grand possibilities is this soul of yours. Be as great as you can to-day—as true, kind, devout—to-morrow you can be greater, and the next to-morrow greater still, and the next, and the next.

Numberless, numberless, are the promised lands of the soul, each a more beautiful land than the former. In that thought lies the inspiration of life here, and the joy of the life to come. In that thought, too, is seen the source of our highest reward, namely, that each height we gain puts us in a position to gain



a higher. As the reward of the child who learns his alphabet is not a knowledge of the alphabet itself, but the possibility of learning other things which that knowledge brings, so the highest reward of doing what we see to be right at any moment is not the satisfied conscience of the moment, but the possibility of right-doing, of a still higher order, which that good deed brings.

Yes, all things are prospective, preparatory. The little good which the child does is prospective of the splendid deeds which the man can do in consequence of the start made in childhood. So, too, the little good which we men and women on earth can do is but prospective of that untold doing of good to which we shall be helped in the heavenly life by the good done on earth.

## THE HOME.

### Raiment of Light.

Once—so runs an ancient story—the clothes of men were made of light. There were only two to be clothed, for this was when there were no human beings but Adam and Eve in Eden. The common story is that these two were left unclothed, and this is the elder story as it is in the Bible; but after this, as if men were not pleased to think of their early parents all bare and unmantled, there rose another story, also very old, that they had robes made of light, beautiful scarfs and kirtles of sheen vapors falling from neck to foot in graceful and swaying folds. These we may believe were put on and off as Adam and Eve willed; and there were night garments as well as day robes, that the happy pair might sleep in a softer and veiled glow. Now if thus our first parents were draped in the raiment of light, of course their faces must have shone also, for their faces, if they had not beamed, would have seemed very dark and dull in the midst of that shining dress. Thus their eyes and all features gave out rays even brighter than their garb, so that they were creatures of light clothed with light. After they had sinned, as the story is, and were driven out from their lovely Paradise, they no longer had this apparel, but had to find clothes for themselves of common materials. Yet a little of their former bright raiment clung to them, and became the finger nails, which, though no longer giving light, yet still remained so much like the light that the rays pass through them, so that they are transparent.

Of this story I ask, as of many others, Is it true? And I answer, Yes, it is true. What then—do I mean that there were two persons called Adam and Eve living alone in a paradise, and that they had garments actually made of beams of light, woven or felted together in some way, and draped around them? No, I mean not that. Who ever saw such raiment? How is it possible to believe it? But this is only a language, a very ancient and primitive language which tells by images, imaginings and wonders what the people were thinking of. It was the ancient and child-like tongue in which they said that innocence makes all things full of joy, and that it is clear, pure, transparent. In truth, the words that belong to light apply so well to goodness, and so often are used to express it, that in writing this last sentence I had to be very careful not to say that innocence was bright, shining, glowing, beaming, radiant, illumining, sunny; for these are the words that came first to me by which to describe the blithe and sweet cheer of innocence. And if I were speaking not of innocence only, but of great, strong, faithful goodness, such words as luster, splendor, glory, effulgence, would come to me. Light is everywhere the symbol of goodness and of the joy that comes of goodness. We call a smile bright, and happy eyes bright; the eye, also, we say, flashes, and the face, we say, lights up. There must be something that is like light, that is of its kin and moves us as light does, in these expressions of the soul in the face; for why else should we call them bright, shining, light-giving? If we love any one very much we even say, "He is the light of my eye"; and we can hardly think of warm things except as shining things, so that we speak of a glowing love, and also call it a flame or

a fire, and speak of love-light on the face or in the eyes. Now all these things were seen and felt by men thousands of years ago, and their way of telling it was in such stories as this of the garments of Adam and Eve made of light. In the same way they thought of the face of God as being light. This, you know, is found in the beautiful benediction given to Moses, as told in the sixth chapter of Numbers, whereby to bless the people,—“The Lord make his face to shine upon thee;” and in prayers, as in the fourth Psalm, “Lift up the light of thy countenance upon us”; and in happy expressions of trust and joy as, “They shall walk, O Lord, in the light of thy countenance.” In the little book called the First Epistle of John, in the New Testament, in the first chapter, is written,—“We declare unto you that God is light and in him is no darkness at all”; of which thought a very beautiful image is given in the book called Revelation, the 21st chapter, where the heavenly city is said to have “no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it;” and the gates of the city are not to be shut at any time because there is no night and so they need not be closed. Now, as thus God is called light, so he has made creatures of light. The angels have shining faces, as we read all through the Bible, and even shining bodies; and men were to have the same; they were to become again bodied with light as Adam was robed in it. This is Paul’s meaning when he says (1st Cor. xv. 40): “There is a natural body and there is a spiritual body.” For I think Paul conceived this as a body made of light, or full of light. In like way, some of the Arabs say that all spirits were made by God of the fire; the good angels of the light of the fire, and some not so good, of the flame; and others, that were bad, of the smoke. As light in this ancient story language meant goodness and joy, so darkness meant evil and pain, as you will find in many places in the Bible and in many stories out of the Bible. A sad and frightful use of darkness in men’s story language is what some people said of the fires in the awful pit called hell, where (so little did they know of infinite goodness) they said the bad men were to be tormented. Some said that the flames which burned them were not bright like most flames, but dark flames without light, which made the pain of them worse, and the horrors of the place more dreadful.

Now, is not the story of Adam’s clothes a true story? For, though it cannot happen just so, and no mantles are made out of sunbeams, yet this was the language in which men said that goodness is light in the world, and, like the sun shining on our path, shows us the way to go. No doubt those ancient men believed the story also just as they said it; but more deeply still they believed, and meant to say by it, that goodness is like light in the earth. So I say that story is true, and in the same way the Bible story about the heavenly city is true. This was another part of the ancient way of saying that goodness shows us all things like light.

J. V. B.

### A Street Picture in Naples.

(FROM THE GERMAN OF PAUL HEYSE.)

Two beggar boys I noticed in the street,  
Both clad in tatters, one with shoeless feet;  
The other’s shoes so worn and ripped and rent  
They scarcely held together as he went.

Yet his companion enviously eyed  
His richer brother, strutting in his pride;  
For though much mangled by Time’s keen-edged tooth,  
The shoes had charms to tempt a barefoot youth.

And the first coppers begged from passers-by  
He gave a boot-black, while his heart beat high,  
Telling the world with a triumphant grin  
The fortune that he happened to be in—  
“The man with shoes can pay to have them shine;  
Nobles and princes wear such shoes as mine.”

—Our Youth



## UNITY.

## EDITORS:

JENKIN LLOYD JONES,  
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## NOTES FROM THE FIELD.

**Chicago.**—The Monday noon Union Teachers' meeting was held as usual in the Channing Club rooms, Mr. Jones, leader. Subject: Ezekiel, chapters xl to xlviii. This is the prophet's vision of the New Jerusalem, the renovated home of the Jews after the restoration of the people, by the power of Jehovah, forever. We are not to try to reconcile the vision with the known geography of Palestine. The features of the vision are wholly priestly, except the provision that the king must regulate the weights and measures honestly and exactly. Probably this was a very important and difficult matter in ancient trading. Ezekiel in this passage drops flatly into the priest. The only poetic touch is the river flowing from the temple. This dream of Ezekiel has had a vast effect on the hopes and faiths of the Jews—which fact has a pathos in it.

—Upwards of one thousand people were present at Central Music Hall last Sunday evening. The meeting was given to a consideration of the work of the "Moral Education Society". Addresses were made by Doctor Thomas, Rabbi Hirsch, and Mr. Jones; the first speaking of Heredity, the second of Environment, the last of the Will. Judge Booth and Professor Swing were prevented by sickness from attending. There is no subject more pressing than that of social purity, and none more difficult to speak of. This meeting was such a success that others ought to be undertaken.

**Philadelphia.**—Unity Church, Camden, has just had its successful dedication, and if the days to follow become as forceful as those past, its important future may be confidently counted upon. On the evening of the 16th, and all through the day succeeding till the sun had set, there were meetings and greetings, and songs and social comminglings enough for the hungriest mind. One could wonder, when casting thought back to the infant parlor circle of a year or less ago at which the project now hopefully afoot was bruited, how the few then in service should so soon have effected a lodgment upon that conservative community. Yet it was all there, with an evidence of determination which, wisely directed, can become a necessary adjunct to Camden's local life. For one who doubted Wednesday held the solvent. Through much music, aspiration, speech-making, their novel experiment was launched in appeal to a popu-

lace previously undisturbed by Unitarian affirmations. The sermon was from Mr. Grindall Reynolds, who gave a general review of the Unitarian's position in respect to the hopes of mankind and the need of a broader gospel than that commonly accepted. Clifford was given the prayer, Camp the invocation, the elder Hinckley the reading. Through all there was a happy interspersal of anthems and hymns, some of them from selected voices and some rendered by the entire audience. When the moment for installation came Mr. Haskell received his "right hand of fellowship" from Mr. May and his "send-off" from Mr. Ames, who, in what is called the "address to the people", introduced some felicitous illustrations which went to the mark and should have been cherished. Whittier's hymn, commencing "All gifts are Thine: no gift have we"—was sung with considerable unction, and the concerted reading of the dedication statement—"To the Supreme Being, the All-Father; to the True, the Good, the Beautiful; to the God-love in human hearts; to the Christ ideal; to that ministry which enlightens the ignorant, counsels the erring, strengthens the weak, comforts the sorrowing; to the ministry of good-will and good deeds"—was developed, as I thought, in a measure that became unconsciously musical. So the evening wore on, to the evident enjoyment of all. The morning introduced other exercises, first among which was a certain "Devotional Meeting and Communion," the latter attended with an explanation from Mr. May and Mr. Reynolds of its rationalistic adoption by Unitarians. The Rev. James Shrigley, Universalist, assisted in this ceremony. The essays that followed were from Furness, Calthrop and Reynolds, the first using Easter as his subject, the second treating of "The New Piety," and the third, together with the Rev. H. R. Wilson, of Wilmington, Del., touching upon matters of cognate interest. At this session the gentleman, Gilbert, who recently left the Methodist pulpit and caused some orthodox unrest in Philadelphia, gave a brief explanation of his present religious attitude. Mr. Mangasarian, who was announced to talk, was ill and therefore not present. Thus the hours came and went, the ladies furnished the delightful mid-day meal, and afternoon, with its Ethical studies, was upon the conferees. Clifford came here foremost, with a consideration of "Religion and Morality", Weston following with a paper on "The New Basis of Religious Fellowship." Then Camp had a thought upon "Organized Charities", Calthrop a brief word supplementally to his forenoon talk, Hinckley some gentle gratefulness for good things said there, and Ames, in his usual vein, a dream of unity with which to close the day's feast. Clifford spoke in his full, generous, philosophic way upon an interpretation of religion which made morality the subordinate power. Weston, in beautiful spirit, appealed for unity in human work, assuming speculative unanimity to be impossible, but a fellowship in the essentials of ethics to be idealistically within reach and necessary. Camp dwelt particularly upon the work done in his section for the humanization in the intellectualizing, as I read it—of charity. Hinckley congratulated the people upon the broad and inclusive programme arranged for the occasion. Ames dwelt upon the palpable harmony which subsisted between the many notes from various voices which had been struck throughout the celebration. During this sitting Clifford read a poem on "Aspiration", which had been contributed as fitting for the hour.

Now we have seen these people well-housed, genially welcomed by compeers in the similar work hereabouts, and sent on their way rejoicing. May it be a journey of sufficing helpfulness! All their good work has been done within a year. This fact was univer-

sally commented upon with surprise. They have there a church-building which gives them two large auditoriums, a parlor and a home for the minister, which is cozy beyond complaint. They have their two sermons each Sunday, a Sunday-school, an Ethical Association, a lecture course in preparation, and a regular Tuesday evening social entertainment for the public, which is literally sought by crowds with strangers. This is their opportunity, the invitation to spiritual work, the suggestion of what may be done to the enrichment of the moral sense in that newly-visited constituency.

H. L. T.  
—Rev. Charles G. Ames paid a running visit to Washington, D. C., last week, exchanging pulpits with Rev. R. R. Shippen, Mr. Shippen occupying the Spring Garden desk with a goodly gathering of the members of the society.

**Woman's Work.**—The first movement towards organic missionary work among Unitarian women in this country was made at the Western Conference at Toledo in 1877. In 1878 the women "resolved that they were not only willing but had an honest desire to share henceforth in the labors and responsibilities of their brethren", and steps were taken to organize the Women's Western Unitarian Conference. In 1880 the Woman's Auxiliary of the National Conference was organized, and now Chicago, St. Louis, Boston, Cincinnati and other places have their Women's Associations that hold monthly meetings for study and missionary work. The March meeting of the Philadelphia Association "brought together about seventy-five representatives of the congregations of Philadelphia, Germantown, Camden and Wilmington. A paper on 'Jesus' was read, and gave rise to remarks by many of the ladies present." Thus the good work goes on. The suggestion made at Toledo, that women might do something through independent organizations, was greeted by many with opposition, and even ridicule.

"How far that little candle throws its beam."

**Will Some one Answer.**—EDITOR OF UNITY: Desiring very much to know what and where anything is done for the instruction of the deaf mutes in Chicago, I request those informed to give in the next issue of UNITY the facts of the case. There are those in the city who would be greatly pleased to hear of any relief work or teaching done for the benefit of the deaf mute children. It is a subject which is new to the thought of a large number of people of whom inquiry has been made.

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## ANNOUNCEMENTS.

## CHICAGO CALENDAR.

**THIRD UNITARIAN CHURCH**, corner of Monroe and Laflin streets. J. V. Blake, minister. Sermon at 10:45, morning; lecture at 7:30, evening. Literary Club Tuesday, March 29, at 8 P.M., the Charity Section, Wednesday, March 30, at 4 P.M., the Woman's Unitarian Association, Thursday, March 31, at 12:30 noon.

**ALL SOULS CHURCH**, corner of Oakwood boulevard and Langley avenue. Pastor, Rev. Jenkin Lloyd Jones. Sunday, March 27, Mr. Jones will preach at 11 A.M., subject, "St. Stephen: A Study of Martyrdom." Sunday-school at 9:30 A.M. No evening service at the church. The Victor Hugo Section of the Unity Club meets Monday evening promptly at 8. Teachers' meeting Friday evening at 7:30.

**CHURCH OF THE MESSIAH**, corner of Michigan avenue and Twenty-third street. Pastor, Rev. David Utter. Services at 10:45 A.M. Sunday-school at 12:15. The study section of the Fraternity meets Friday evening, April 8. Subject, "Benjamin Franklin."

**UNITY CHURCH**, corner of Dearborn avenue and Walton place. Minister, Rev. T. G. Milsted. Services at 10:45 A.M.

**CENTRAL MUSIC HALL**, State and Randolph streets. Next Sunday evening Mr. Jones will lecture on "Confucius and the Chinese." The singing will be conducted by the People's Male Quartette. Doors open at 7:15; meeting begins promptly at 7:45 P.M. All are cordially invited.

**UNION TEACHERS' MEETING** at the Channing Club Room, 175 Dearborn street, room 93, Monday noon, March 28. Rev. Mr. Utter will lead.

## BOOKS RECEIVED.

- Agnes Surriage. By Edwin Lossetter Bynner. New York: Ticknor & Co. Cloth, pp. 418. . . . . 10  
A Synopsis of the Nature and Effects of Alcohol and Narcotics. By L. H. Luce, M.D. Boston: D. C. Heath & Co. Paper, pp. 28. . . . . 10  
Poetical Concordance. Compiled by Charles A. Durfee. New York: John B. Alden. Cloth, pp. 639. . . . . 30  
True Catholicism. By B. F. Barrett. Philadelphia: Swedenborg Publishing Association. Cloth, pp. 177. . . . . 30  
The Bible or The Creed? By B. F. Barrett. Philadelphia: Swedenborg Publishing Association. Paper, pp. 28. Price. . . . . 08  
The Golden City. By B. F. Barrett. Philadelphia: Swedenborg Publishing Association. Paper, pp. 304. . . . . 30  
Familiar Allusions. By William A. Wheeler and Charles G. Wheeler. Boston: Ticknor & Company. Cloth, pp. 583. . . . . 2.00  
Moral Philosophy. By Andrew P. Peabody, D.D., LL.D. Boston: Lee & Shepard. Cloth, pp. 337. . . . .  
The Sower. A poem. Illustrated. By Augustus Curry. Detroit: Riverside Publishing Co. Cloth. Price. . . . . 1.50  
Hop 'O My Thumb. Drawings by Gordon Browne. Story retold by Laura E. Richards. Boston: Roberts Bros. Paper. . . . . 40  
Beauty and the Beast. Drawings by Gordon Browne. Story retold by Laura E. Richards. Boston: Roberts Bros. Paper. . . . . 40  
Elements of English. By George Hodson Ricker, A. M. Chicago: Interstate Publishing Company. Cloth, pp. 100. Price. . . . . 30  
The Truth Seeker Annual and Freethinkers' Almanac. New York: Truth Seeker Co. Paper, pp. 114. . . . . 25  
Profit Sharing. By N. O. Nelson. St. Louis: Published by the Author. Paper, pp. 40. . . . .  
Hints on Writing and Speech-making. By T. W. Higginson. Boston and New York: Lee & Shepard and Charles T. Dillingham. Cloth, pp. 70. . . . . 50  
English Synonyms Discriminated. By Richard Whately, D.D. Boston: Lee & Shepard. Cloth, pp. 179. . . . .  
Nuttall's Standard Dictionary of the English Language. Illustrated. New edition. By Rev. James Wood. London and New York: Frederick Warne & Co. Cloth. Price. . . . . 1.50  
Elementary Principles of Electro-Therapeutics. By C. M. Haynes, M.D. Chicago: The Clark & Longley Company. Cloth, pp. 417. . . . . 2.00

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